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The Church commended to God and to the word of his grace.

A

FAREWELL SERMON,

PREACHED BEFORE THE

FIRST BAPTIST CHURCH IN CHELSEA,

1st

September 30, 1866.

BY

REV. A. P. MASON, D. D., PASTOR.

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TOGETHER WITH THE

ARTICLES OF FAITH AND CHURCH COVENANT,

AND A LIST OF THE

Present and Deceased Members of the Church.

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The church commended to God and to the word of His grace. A farewell sermon, preached before the First Baptist church in Chelsea, September 30, 1866... Together with the articles of faith and church covenant, and a list of the present and deceased members of the church. Boston, J.M.Hewes,1867.

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The following Sermon, containing statistics and items of history of the First Baptist Church of Chelsea, together with a few reflections on closing a pastorate of more than thirteen years, can be of little general interest except to the church and congregation. In accordance with their request it is furnished for printing with the Articles of Faith and Church Covenant, and a list of Membership, by their late

Pastor.

SERMON.

Acts 20 : 32.

"AND NOW, BRETHREN, I COMMEND YOU TO GOD, AND TO THE WORD OF HIS GRACE, WHICH IS ABLE TO BUILD YOU UP, AND TO GIVE YOU AN INHERITANCE AMONG ALL THEM WHICH ARE SANCTIFIED."

WORDS more pathetic and eloquent never dropped from lips of man than those uttered by Paul on taking leave of the elders of the church at Ephesus. The occasion was one of deepest interest. Paul's heart was overflowing with tenderest love towards those for whose souls he had labored with many prayers and tears. His concern for their welfare and spiritual prosperity, as expressed in this address, was most touching and subduing. The Ephesian converts looked to him as their spiritual father. He first preached to them the gospel of Christ. Under his labors they had been converted to God and constituted into a church. He had for them, all the tender regard and affection of a father for his children. He was now about to leave them. But before he uttered his parting words, a portion of which I have read for my text, he reviewed his labors among them. "He said unto them, ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind,

and with many tears, and temptations, which befel me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ."—"Wherefore I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God."

Happy servant of God,—happy Apostle,—happy Pastor, who, on leaving his people, can lay his hand on his heart and say, "I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God!"

It was with unshaken confidence in God, and the gospel which he had preached to the Ephesians, that Paul said, as he was about to leave them, "And now, brethren, I commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified." He committed them to the highest guardianship,—to God himself, whose power is infinite,—and to the word of his grace, by which that power had been displayed in their salvation, and which was able to keep them and build them up in faith and holiness, and give them an inheritance among all them which are sanctified.

The church at Ephesus had a history, and in view of that history, Paul commended them to God and the word of his grace.

The church in Chelsea has a history; and,

1. Following the example of Paul, as I to-day close my labors among you as pastor, "Brethren, I first commend

you to God" in view of his grace towards you as seen in your *past history as a church.*

Thirty years ago the 23d day of last June, this church was constituted. They were then commended to God and to the word of his grace which was able to build them up. A brief review of its history from that period constrains me to say, Brethren, I still commend you to God whose power has kept you hitherto, and whose grace has been so magnified towards you in building you up;—I commend you to him as still able to keep you and to build you up, and ultimately to give you an inheritance with the sanctified in heaven. Let us look briefly at this history.

In 1834, when Chelsea numbered less than three hundred inhabitants, prayer meetings were here first established. Ministers from Boston and students from Newton occasionally preached. In February, 1836, a united and successful effort was made to sustain public worship on the Sabbath. These meetings were held in a private house, and the preaching was principally by students from Newton.

On the 23d of June, 1836, nine brethren and sixteen sisters were duly constituted into the First Baptist Church of Chelsea. Their names are as follows:—

Dea. Dwight Wheelock,	Lydia C. Blair,
Susan T. Wheelock,	Nahum Ball,
Dea. Southworth Bryant,	Amelia J. Hubbard,
Mary Ann Bryant,	Eliza Ann Doe,
Ann T. Clouse,	Lydia Bosson,
Eliza A. Brintnall,	Charles Hill,
John C. Blaney,	Elizabeth Hill,
Sarah Blaney,	Isaac Elwell,
Victor S. Blair,	Elizabeth Elwell,

Ann Hanscom,	Hannah C. Blake,
Charles Chase,	Lydia W. Nichols,
Priscilla Chase,	Mary Beck.
Aaron Blake,	

This little band were confident in God and the word of his grace, as able to build them up. Weak in pecuniary ability, but strong in faith, they felt that they were joined together in church relation for *work*. They shunned no responsibility, and shrank from no burden which the providence of God and their duty put upon them. Being constituted into a church, they must have a house to worship in, and a pastor to preach to them. What God requires his people to do, he gives them grace and strength to perform. In August, 1837, they commenced building this house, and the same month Alanson Fish, a graduate of Newton Thelogical Institution, became their pastor, and on the 8th day of February, 1838, the new meeting-house was dedicated to the worship of God, and their pastor elect ordained as a minister of the gospel. But this happy connection was soon to be dissolved. Disease had fastened upon the young pastor, and, after a lingering illness, he exchanged earth for heaven July 8th, 1840. Those who knew him, and yet live to speak of his worth, say that he was a good man,—a diligent, faithful and affectionate pastor. During his brief ministry twenty-nine persons were added to the church by baptism, and fifteen by letter. During Mr. Fish's illness, Josiah McWhinnie, a student at Newton, spent his spring vacation here as a supply. While thus engaged, he was suddenly prostrated by sickness, and after ten days of suffering, entered into life May 1, 1840.

In September following, William Smith was ordained as

pastor. But disappointment and bereavement still awaited the little flock. Seven months after his ordination, he preached his last sermon, and on the 26th of July, 1841, he fell asleep in Jesus. His ashes repose in the Garden Cemetery, and over them the Ladies' Benevolent Circle, in which he took a lively interest, have erected a tasteful block of marble, holding his name in remembrance among the people whom he loved and for whom he labored.

During his pastorate, twenty-five were added to the church by baptism, and nineteen by letter.

Thus, in the brief space of fifteen months, three servants of God, who preached the gospel to this infant church, were called to their reward in heaven. Surely God's ways are not as our ways, nor are his thoughts as our thoughts! Whom the Lord loveth he chasteneth. These repeated blows, smiting down one watchman after another, were dark providences; but the little church did not falter in their confidence in God and the word of his grace. They sought unto Him for yet another pastor, and the Lord hearkened and heard. Guided by Him who giveth and taketh away, to whom they had been commended and had commended themselves, the church extended a call to Rev. John W. Olmstead, of Little Falls, N. Y., to become their pastor. He accepted, and was installed Dec. 28, 1841.

This union was followed by a gracious outpouring of the Holy Spirit, and the addition of a goodly number to the church. The growth of the congregation and of the village at this time was such that the meeting-house was quite too small. To accommodate those who desired to worship here, extensive alterations and additions to this house of worship were made in the summer of 1843.

Mr. Olmstead resigned his pastoral charge in Mar-

1846, since which time he has been laboring for a larger and more widely extended parish, discoursing to them through the weekly issues of the Christian Watchman and Reflector. During his pastoral labors here, forty-one were added to the church by baptism, and seventy-six by letter. Thus, though afflicted, they were blessed. God's hand, that chastened, was yet dispensing mercies.

After Mr. Olmstead's resignation, the church was destitute of a pastor for nearly two years.

In January, 1848, Rev. J. N. Sykes accepted their call, and entered upon his labor as the under shepherd of this flock. During his pastorate of three and a half years, forty-two were added to the church by baptism, and thirty-five by letter.

In October, 1851, the church invited Rev. A. J. Huntington to become their pastor. He accepted the invitation, but after one year's service resigned, and accepted a professorship in Columbian College. During his brief pastorate, fifteen were added to the church by baptism, and twelve by letter.

I have thus briefly gone over the first seventeen years of the history of this church. During this period there were added to it by baptism 151 members, and by letter 152; making a total of 303. Well might they say, in view of all the Lord's dealings with them, "hitherto hath the Lord helped us;" and well may we, in view of his manifested favor and care, say, brethren, we "still commend you to God and the word of his grace." He whose hand has been stretched out for your good, and who has thus built you up these seventeen years, is faithful, and able to build you up yet more abundantly.

This brings us to that period in our history, as a church,

which comes more directly under review on this occasion. But I cannot go into detail, even in this history. For your sakes as well as my own, I must pass much of it in silence.

I entered upon my labors, as pastor of this church, May 1st, 1853. It then numbered 186 communicants. My first sermon, as your pastor, was from the words of Paul :— "I determined not to know any thing among you save Jesus Christ and him crucified." Whether that determination has been rigidly adhered to by me, I appeal to you, to whom for more than thirteen years I have discoursed from this desk.

During the winter of 1853–4, God gave us an outpouring of the Spirit, as the fruits of which, 27 were added to the church by baptism, and 27 by letter. During the summer of 1854, the church and society, with great unanimity, enlarged and refurnished our house of worship. In 1855, 12 were added by baptism, and 14 by letter.

The next general awakening enjoyed was in the winter of 1857–8. As the fruits of this precious revival, the memory of which is fresh in many of our minds, 42 were baptized, and 19 received by letter.

In 1858 the church established a Mission Sabbath School in Caryville, and in 1859 dismissed more than thirty of its members to constitute the Cary Avenue Baptist Church. The growth of this branch, though slow, has been healthful, and our prayer is, that it may continue to increase until the little one shall become a thousand.

Though not every year blessed with a special outpouring of the Spirit, the church has never been left without tokens of the Divine favor. God has blessed us, and while, at some seasons, sinners have not been converted and added to the church, the work of grace has been deepened in the

hearts of its members, and it has been built up in faith and holiness.

Of the precious revival enjoyed in the spring of 1866, I need not speak. Its record, and that of Bro. Earle, who labored with us, is written in many hearts, and in the book of God's remembrance. It pervaded the whole city, and other churches shared in it no less than our own. As a fruit of this gracious work, 69 have already been baptized and received by experience into the fellowship of this church, and 25 have been received by letter, making a total of 94.

During the seventeen years of its history previous to my becoming your pastor, there were added to this church 151 by baptism, and 152 by letter, making a total of 303. During the thirteen years and five months that I have labored with you, I have baptized 198, and 187 have been received by letter, making a total of 385 received into the fellowship of the church during my pastorate. Since the constitution of the church, 349 have been added to it by baptism, and 339 by letter, making a total of 688 that have been received into its fellowship. Of this number, 245 have been dismissed by letter, to join other churches, and 65 have died. The present membership of the church is 319. To more than three-fourths of these I have extended the right hand of fellowship. The church was never more prosperous than now. Our congregations were never larger, nor our finances in a better condition. During the past year God has so crowned our efforts to pay our debts, that over $3,000 were raised; and, to-day, *we owe no man any thing.*

Truly, God has been good unto this Israel. In no hours of darkness, in no time of bereavement has he left you.

He has kept you by his power; He has magnified his grace towards you by saving souls, and adding to your numbers, and by building you up in faith and holiness. In view of your past history, therefore, I may well say, as I close my labors among you, "And, now, brethren, I commend you to God and to the word of his grace." He has kept you and built you up hitherto, and He is able to keep and build you up in the future. As He planted this vine, so He has both pruned and watered it. He has sent sunshine or cloud, as was best adapted to develop its growth and make it fruitful. Brethren, I still commend you to Him, confident that the blessings of the past are a guarantee for others in the future. He never loved it in the past more than He loves it to-day. God's church is dear in His eyes. He has bought it with precious blood. And as *our* history shows His protecting care and love, so does the history of the church, as a *whole.* In all ages, in darkest times, when beset by foes without and foes within, when earth and hell combined against it, God has been as a wall of fire round about it, and has delivered it.

2. There is another line of experience in our history, in view of which I feel confident, in the *second* place, in commending you to God and the word of his grace. I mean *your experience as individuals and families.*

This has been varied. Some have lived only in the sunshine of health and prosperity. But these are few. Most of your families, within the past thirteen years, have been visited by sickness and death. Among those who have departed are three of our deacons. Dea. Daniel Cummings, who joined this church in November, 1836, five months after its organization, died in December, 1852, a few months

before I became your pastor. His manly piety, his devoted love to the Saviour and his church, and his willingness to spend and be spent for the glory of Christ, gave him a large place in the hearts of this people, and has rendered his memory blessed.

Dea. Southworth Bryant, a constituent member, and senior deacon, died suddenly in December, 1858. Having known him personally, we can speak of him more freely. He was a man always in his place, and always ready to do his duty. He was one of the most conscientious and God-fearing men. *Duty* with him was sacred; and whenever its path was made known, there was no parleying with flesh and blood. However rough the way, or crossing to personal feelings, it *must* be done. His love for the truth, for the gospel, and for the church of Christ, swallowed up personal interest. He never carried two faces. He always appeared just what he was, and acted just as he appeared.

In April, 1865, Dea. Sylvester Hunt fell asleep in Jesus. He was chosen deacon soon after he united with the church, and served in this capacity about ten years. He was a man of warm heart and earnest piety, ready to every good word and work. His prayers and exhortations in our social meetings will long be remembered.

Of these three deacons who have gone to their reward, it may be truthfully said, "They used the office of a deacon well, and purchased to themselves a good degree, and great boldness in the faith which is in Christ Jesus." Their memory is justly cherished by the church, and will be, as long as any are left who knew them.

Many other members of the church, both brethren and sisters, have gone to be present with the Lord. I cannot, on this occasion, dwell upon their history. As I have

looked over their names, and called to mind their life and death,—as I have thought of their sweet rest in Jesus, their confident hope and triumphant departure, my own soul has been strengthened in the Lord, and I have felt to say to you all, in view of their experience, and of your approach to death, "Brethren, I commend *you* to God and the word of his grace, which is able to give *you*, also, an inheritance among them which are sanctified." God smoothed their path, and as they went down the valley of death, filled it with light. The way was not dark to them, nor did they go alone. The Master was with them to support and lead, and to give them an abundant entrance into his everlasting kingdom. Brethren, I commend you to Him. He alone is able to light up death's valley with the radiance of heaven, and, bringing you off more than conquerors, to give you an inheritance with the just made perfect. Trust in the Lord, and wait for Him, and to you He will soon say,—Come up higher!

In looking over the congregation I have been led to ask, who of us but has learned by experience, during these thirteen years, what affliction is? What bereavement is? Who of us but has drank the cup of sorrow? How many of us have followed to the grave those we tenderly loved! How many family circles have been broken! Here a husband has been taken. There a wife and mother has fallen. Not a few of you have parted with dear children, and with your brothers and sisters. Some of you have given up husbands, and some sons, and brothers, who have fallen on the altar of their country. It has been my lot in these thirteen years to attend three hundred and eighty funerals among you.

My friends, who has been your support in these deep wa-

ters of affliction? Who has kept you from sinking? What power has held you up? The sympathy of friends is good, but is that *all* the support you have had? No; you felt then that you needed a stronger support than an arm of flesh. None but God was sufficient for you. And I know that you who could trust him, fled to him. You could rest nowhere else. And you found his grace sufficient for you. My friends, I commend you to God still. Other afflictions and bereavements are in store for you. But He who has been your support in the past, is able to minister support in the future. God brings no trials on those who trust him, that he does not give them strength to endure.

But I fear I speak to some who have passed through these trials and have felt that they had no God to go to. I know that I have mourned with many such mourners. My heart has bled for you. But you will bear me witness that I have directed you to no other supporter or comforter than God in Christ. I cannot now. From my own expeperience, as well as from the Bible, I know there is no other; I know that He is all-sufficient. I commend you to God,—to God in Christ, who is able to give you a heart that will cheerfully bow, and say, "Father, thy will be done!"

There have been other changes in your families, joyful changes. In nearly every family here represented, some have been brought out of darkness into God's marvellous light, and are to-day rejoicing in hope of heaven.

3. Again. The history of this church is characterized by its *love for the simple gospel of Jesus Christ.* To this alone is it indebted for its prosperity and healthful growth. And I commend you to God and to THIS WORD OF HIS GRACE, which is still able to build you up.

For the past twenty-five years, *the Gospel*,—the word of God's grace,—has been most wronged in New England by its professed friends. The effort has been made by not a few religious teachers to popularize its doctrines by knocking off their sharp corners, and by rendering its teachings acceptable to the unrenewed hearts of men. These efforts have now culminated in what is called the "Broad Church" platform, or "Liberal Christianity," which means little else than Christianity without Christ. It says *yes*, and *no*, to all religious questions and doctrines. It believes every thing, and believes nothing. It excludes no one from its fellowship on account of what he does believe, or does not believe. It throws its arms lovingly around religion, and then stabs it to the heart. It very reverently embraces Jesus Christ and then crucifies him. It clasps the Bible to its bosom as the book of God, and then tears it into shreds.

Against this rationalistic scepticism, even in its modified and more insinuating forms, this church has ever stood firm. It has rejected, as not of God, every policy that would soften down, or popularize the doctrines of the gospel, so as to render them acceptable to unrenewed hearts. It has maintained that God's policy is, by the gospel of his grace, to soften the *heart* into penitence, and renew it in the image of holiness, and so harmonize *it* with His doctrines. It has maintained that all men were depraved and lost sinners; that the atonement, finished by Jesus Christ, is the only ground of the sinner's forgiveness; that the only condition on which this forgiveness can be received by a sinner, is repentance towards God and faith in our Lord Jesus Christ; and that this repentance and faith is the instant duty of every one to whom the gospel is preached. Ruin by Adam, Redemption by Christ, Regeneration by

the Holy Ghost—Hervey's three R's—concisely express the great principles which have been preached from this desk; and may the day be distant when they shall give place to any other! May the day be distant when any man can find a hearing from this pulpit, however learned or eloquent, who ignores, or softens down, or makes these fundamental doctrines secondary in his ministrations! These doctrines are your life. They are embodied in the word of God's grace on which you are founded, and by which you have been built up. I commend them to you as containing the only grounds of your reconciliation to God, and the only hope of salvation for men. Hold them with a strong and unflinching hand. Whoever may be your future pastor, God forbid that he should be a man who will not, from his heart, preach these doctrines, and make them the right arm of strength in his ministry.

4. Again. *Union* and *harmony* have characterized the history of this church. That they may mark your future course, and you be built up in love, I commend you to God and the word of his grace. Gathered as we are from various churches in city and country, each of which has its peculiarities in business matters, it is natural enough that each member uniting with us by letter should think that the way that *his* church managed was the best. For a church composed of such diversified materials, and as independent as Baptists are, to move on for thirteen years without any open rupture, is no slight evidence of the predominance of good sense and of Christian love and forbearance.

One thing that greatly relieves the painful emotions of this hour is, that I leave you a HAPPY and UNITED people, and, I am thankful to say, never more happy and united in

me as your pastor, nor you more closely bound to my heart. And with earnestness of soul that no language can express, I commend you to God and the word of his grace that is able still to build you up in union and love. Let no one set himself above his brethren, or feel that his preferences or wishes are any more sacred than the preferences and wishes of others. Let there be no "*my policy*" men in this church. They are as fatal to union and harmony in the Church as in the State, and as much to be shunned.

5. Again. No one who has worshipped in this house has had occassion to ask whether this were a *Baptist*, or some other church. Baptist principles have never been ignored in this pulpit, nor kept in the back-ground. We have sought to give them just that prominence which we feel God has given them in the Bible. While this is true, I am happy to say that there has ever been cherished by this church towards all Evangelical denominations that sympathy and charity which our common Christianity inspires. While we could not enjoy *church* communion with them, we have, and in this house, enjoyed the sweetest and freest *Christian* communion. And I commend you all to God and the word of his grace which is able to build you up in this delightful harmony and communion, and to give you an inheritance among all them which are sanctified.

To the younger members of this church,—to you who will do much to make its future history,—with feelings which language cannot express, I say, I commend you to God and to the word of his grace. "As ye have received Christ Jesus the Lord, so walk ye in him." Be living, growing, working, every day Christians, honoring God your Saviour by well ordered lives and godly conversation; and

may the God of love and peace be with you, stablish, strengthen you, and build you up in faith and holiness!

I cannot close this discourse, nor close my ministry as your pastor, without a word to you, my friends, who have long listened to the gospel from this pulpit without embracing it. This has awakened the most painful emotions as I have contemplatd the termination of my labors as your pastor. I must meet you, and you must meet me and these privileges at the judgment seat of Christ. Have I been faithful to your souls? Have I faithfully warned and entreated and prayed you, in Christ's stead, to be reconciled to God? Have I shunned to declare unto you all the counsel of God? Am I pure from the blood of your souls! *That day* will declare it!

But, once more, and if I could say no more; were it the last time I should speak to you, "I commend *you* to God, to God in Christ, who is able, and willing, and waiting to save you." O, go to Him to-day, and accept the full and free salvation of the gospel. "Believe on the Lord Jesus Christ, and you shall be saved."

"And now, brethren and friends, I commend you all to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified."

ARTICLES OF FAITH.

We believe that the Holy Bible was written by men divinely inspired; that it is the only sufficient and perfect rule of faith and practice; and that, among others, it teaches the following important truths:—

I. That there is only one living and true God, infinite in every natural and moral excellence; and that He has revealed himself as the Father, and the Son, (or the Word), and the Holy Ghost,—the same in respect to divine essence, whatever distinction there may be in some respects,—and supremely worthy to be loved and revered, obeyed, confided in, and praised.

Deut. 6 : 4. Is. 44 : 24. Deut. 32 : 4. Ps. 36 : 5. 34 : 8. John 10 : 15, 30. 1 : 1—13. Rom. 9 : 5. 1 Tim. 3 : 16. Rev. 1 : 8. John 14 : 26. 15 : 26, Acts 5 : 3, 4. 1 Cor. 3 : 16. 12 : 11. Matt. 28 : 19. Ps. 34 : 8.

II. That man was created holy, but, by wilfully violating the law of his Maker, he fell from that state: by nature, there is in us no holiness; we are all inclined to evil; and, in that all have sinned, all are "children of wrath," justly exposed to death and other evils, temporal, spiritual and eternal.

Gen. 1 : 27, 28, 31. Eccl. 7 : 29. Gen. 2 : 16, 17. 3 : 1—6. Rom. 5 : 12. Eph. 2 : 3. Ezek. : 18 : 19, 20. Rom. 7 : 18. Jer. 17 : 9, 10. 1 John 1 : 8.

III. That the only way of deliverance from this state of guilt and condemnation, is through the sacrifice of Jesus Christ, the eternal Word, who miraculously assumed our nature, or became in-

carnate, and "whom God hath set forth to be a propitiation through faith in his blood," having, "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

John 1 : 14. Luke 1 : 26—35. Acts 14 : 12. Rom. 3 : 20—26. John 3 : 16.

IV. That all who truly obey the Gospel, "were chosen in Christ before the foundation of the world," by Him who sees "the end from the beginning;" and that, in consequence, not of their own merit, but of God's own purpose and grace, they are regenerated by the Holy Spirit, without whose influence none would ever repent and believe, as every one ought to do.

Eph. 1 : 4. Is. 46 : 10. John 3 : 6—8. 1 : 12, 13. 1 Pet. 1 : 2. John 16 : 9. 3 : 18, 19. Acts 17 : 30. Rev. 22 : 17.

V. That nothing can separate true believers from the love of God; but they will be "kept by the power of God, through faith, unto salvation," the sure and final proof of their being true believers consisting in the continuance of their attachment and obedience to Christ, till the close of life.

1 Pet. 1 : 5. John 10 : 27—29. 1 John 2 : 19. Matt. 24 : 13.

VI. That the only proper subjects of baptism and the Lord's Supper, are professed believers; that baptism is really and validly administered only by immersion; and that it is, by scriptural example, a prerequisite to communion at the Lord's table.

Matt. 3 : 6—12. 28 : 19, 20. Acts 8 : 12, 37. Rom. 6 : 1—13. Col. 2 : 12. 1 Pet. 3 : 21. 2 : 29. Acts 2 : 37—42.

VII. That, according to the example of the apostles and earliest disciples, sanctioned by the repeated presence of Christ him-

self, after his resurrection, the first day of the week is to be observed as the Lord's day or Christian Sabbath.

Mark 2 : 28. John 20 : 19, 26. 1 Cor. 16 : 1, 2. Acts 20 : 7. Rev. 1 : 10.

VIII. That there will be a resurrection of the just and the unjust; and that the Lord Jesus Christ will come to judge both the living and the dead; when those who shall have continued or died impenitent and unreconciled to God, will be sentenced to endless punishment, according to the desert of their sins; and those who shall have truly repented and turned to God, relying solely on the merits of Him who suffered "the just for the unjust," will be completely delivered from the dominion of sin, and be admitted into the holy and heavenly mansions, with fullness of joy; so shall they be forever with the Lord.

John 5 : 28, 29. Acts 17 : 30, 31. John 8 : 21, 24. Matt. 25 : 46. John 14 : 2, 3. 1st Thess. 4 : 14—17. Rev. 20 : 12, 13. Rom. 2 : 4—16. 2 Cor. 5 : 10. 2 Pet. 3 : 7—14.

COVENANT.

As we trust, that we have been brought by divine grace to receive the Lord Jesus Christ, and to give up ourselves to him, so we do now, relying on his gracious aid, solemnly covenant with each other, and promise, that we will walk together in brotherly love, as becomes the members of a Christian Church; that we will exercise an affectionate care and watchfulness over each other, and faithfully admonish and entreat one another, as occasion may require; that we will not forsake the assembling of ourselves together, nor neglect to pray for ourselves and for others; that we will endeavour to bring up such as may, at any time, be under our care, in the nurture and admonition of the Lord, and by a pure and lovely example, to win our kindred and acquaintances to the Saviour, to holiness, and to eternal life; that we will rejoice at each other's happiness, and endeavor with tenderness and sympathy, to bear each other's burdens and sorrows; that we will live circumspectly in the world, "denying ungodliness and worldly lusts," setting a worthy example, and remembering, that, as we have been voluntarily buried by baptism, and have been raised up from the emblematical grave, so there is on us a special obligation, henceforth, to lead a new and holy life; that we will strive together for the support of a faithful, evangelical ministry among us; that, according to our ability and opportunities, we will, as faithful stewards of the Lord, do good to all men, especially in helping to extend the gospel, in its purity and power, to the whole human family; and that, through life, amidst evil report and good report, we will, humbly and earnestly, seek to live to the glory of Him who hath called us out of darkness into his marvellous light.

STANDING REGULATIONS,

RESPECTING THOSE FORSAKING THE COMMUNION OF THIS CHURCH.

1. This Church recognizes in the gospel no other method of leaving any particular Church, than by one of these methods,—death, dismission by letter to another Church, and excommunication.

2. No member of this Church can consistently present a request to this body to unite with a Church of any other than the Baptist denomination, without a change of the sentiments professed at the time of admission into the Church, nor pursue the course indicated by such request without a violation of the engagements made in the covenant.

3. While a Baptist Church has sufficient evidence to warrant the belief that it is holding the faith, and walking in the order of the New Testament, it is under obligation to insist upon purity of life and soundness in doctrine as the conditions of the continuance of membership.

4. When any member changes his or her principles, this Church disclaims any right whatever to coerce the consciences of such. So also with equal strenuousness does it deny the right of any individual to coerce the consciences of those associated. His change of sentiments demands his dissent and departure from the

Church. Their steadfastness and obligations to the Church require them to administer discipline against what they believe is false doctrine, and withdraw their fellowship from every brother that walketh disorderly. This, as we understand it, is the right and responsibility of each party, and by this course, both the liberty of the individual, and the integrity of the discipline of the Church is maintained.

5. Any member of this Church, willfully or negligently forsaking the Communion *four* times successively, shall be regarded as offending against the Covenant, and be liable to the discipline of the Church.

Rules concerning Absent Members.

1. Any member of this Church removing from Chelsea, and not intending to return, should request a letter of dismission to some other Baptist Church, as soon as he becomes located.

2. When from any cause this is omitted, or when a member has removed with the intention of returning after a season, such person is required to report himself to the Church within six months from the time of leaving, with a statement of his place of residence, and his observance of Christian obligations, &c. This is to be repeated at least once a year during his membership with us.

3. When any member has been absent one year, and failed to comply with these rules, it shall be the duty of the Clerk to address an official letter to him with a copy of these rules enclosed, asking early attention to the same.

4. The Pastor, Deacons and Clerk, shall constitute a committee whose duty shall be carefully to revise the list of members once

a year, in June, if possible, that the Church may not fail in its duty to any of its members.

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Stated Appointments.

1. The Church regularly observe the first Sabbath evening in each month as a Concert of Prayer for Missions.

2. The third Sabbath evening also is appropriated to a Concert of Prayer for Sunday Schools.

3. The Tuesday evening preceding the first Sabbath of each month is appointed for a monthly Church meeting.

4. The weekly prayer meeting of the Church is held on Friday evening.

Miscellanea.

1. The Church wish it to be placed distinctly before each member of the Church, that it is expected that each individual will conscientiously assist in supporting the gospel at home, and spreading it abroad according to the means given him.

2. According to a recommendation of the Boston Association, a collection shall be annually taken for the relief of the widows of deceased Baptist ministers of this State.

NAMES OF MEMBERS.

NAMES.	BAPTISM.	LETTER.	DATE.
Adams, Abigail		Aug. 28,	1844.
Arnold, Sarah		Feb. 28,	1839.
Ames, Lydia	April 3,		1863.
Allen, Elizabeth M.		May 1,	1866.
Adams, Eliza B.		May 15,	"
Adams, Amelia	May 20,		"
Adams, Mary	" "		"
Baker, Susan		Feb. 8,	1848.
Bisbee, Albert,	April 30,		1840.
Bisbee, Mary S.	Feb. 15,		1838.
Bisbee, Annie M.	June 13,		1854.
Bowdlear, Mary		Aug. 30,	1849.
Bowker, Edmund		April 28,	1842.
Bowker, Sarah		" "	"
Boynton, Nehemiah, *Deacon*,		Feb. 8,	1848.
Boynton, Mary J.		" "	"
Bryant, Harriet S.		July 1,	1845.
Bryant, Mary Ann	April 27,		1849.
Bryant, Southworth,	" "		"
Bacon, Andrew J., *Deacon*,	May 2,		1854.
Bacon, Martha A.		May 2,	"
Bosson, Maria E.		Aug. 27,	1850.
Bunce, Phila Ann	June 1,		1858.
Brown, Martha		Aprll 26,	1859.
Brooks, Hannah B.	May 1,		1860.
Barker, Catharine		M'ch 27,	"
Bartlett, William C.		Dec. 29,	1863.
Bartlett, Sarah R.		" "	"
Bartlett, Lottie A.	May 6,		1866.
Bartlett, Fannie Mae	" "		"
Brown, Anna	Jan. 1,		1865.
Butler, Annie	March 5,		"

NAMES.	BAPTISM.	LETTER.	DATE.
Bonney, Elizabeth	April 13,		1866.
Bodge, Willie	" 25,		"
Bachelor, John		May 4,	"
Bachelor, Eunice H.		" "	"
Barrell, Emma	May 27.		"
Barrell, James	" 6,		"
Blackmer, Carrie A.	Sept. 10,		"
Bickford, Sarah	" "		"
Barbour, Susan	" "		"
Bachelder, Lizzie A.	Oct. 7,		"
Cheney, Louisa,	June 30,		1838.
Coes, W. S. L.		July 3,	1845.
Coes, Lydia L.		" "	"
Coes, Zorester B.	April 25,		1866.
Coes, Charles S.	" "		"
Cudworth, Lydia P.		Feb. 6,	1837.
Cummings, Elizabeth		Nov. 2,	1836.
Cushing, Euphemie	Feb. 25,		1842.
Cushing, Anna L.	May 27,		1866.
Cushing, Franklin K.	May 29,		1849.
Cushing, Clara B.	June 1,		1852.
Conant, Caroline A.		Dec. 26,	1854.
Coleman, Sophia		July 1,	1856.
Coleman, Jessie M.	April 28,		1858.
Curtis, Abigail		Feb. 1,	1858.
Carter, Margaret A.	Dec. 2,		1860.
Currant, Joseph H.		Sept. 16,	1862.
Currant, Mrs.		" "	"
Cutting, Charles T.		Nov. 22,	1865.
Cutting, Mary B.		" "	"
Crook, Imelda		Jan. 30,	1866.
Chick, Sarah E.			
Clark, George		April 13,	1866.
Call, Octavia L.		May 20,	"
Desmazes, Elvira	April		1841.
Derby, Dorcas		Sept. 28,	1842.
Drown, Esther J.	Dec. 25,		1857.

NAMES.	BAPTISM.	LETTER.	DATE.
Drown, Hannah A.	April 28,		1858.
Dale, Sarah J.		Sept. 26,	1865.
Dyke, Emma,	May 20,		1866.
Doe, Anna	July 1,		"
Dammerall, W. H. H.	April 25,		"
Dammerall, Louisa G. K.	May 1,		1860.
Eastman, Clara A.		April 28,	1857.
Fitz, Hannah		March 3,	1842.
Fitz, Samuel E.	Aug. 3,		1862.
Fales, Mary Ann		Dec. 29,	1857.
Fenwick, Susan A.	June 1,		1858.
Fellows, Abby	" 29,		"
French, Mary H.		Sept. 6,	1864.
Flanders, Mary	June 15,		1840.
Gates, Hannah		Feb. 1,	1843.
Gould, Adeline		M'ch 24,	1842.
Gould, Jessie	April 13,		1866.
Glover, Sophia		Sept. 3,	1858.
Gladwin, Mary E.	Feb. 15,		1863.
Gladwin, Porter A.		Feb. 27,	"
Gladwin, Mrs. Dolly		" "	"
Gibson, Caroline W.		April 29,	1864.
Gallison, Elvira		Sept. 12,	1865.
Gage, Annie O.		Feb. 27,	1866.
Graves, Dr. J. W.	April 13,		"
Hadaway, John T.	April 17,		1849.
Hadaway, Catherine E.		Sept. 2,	1845.
Harper, Harriet L.		July 3,	1845.
Harper, Mary E.	May 27.		1866.
Hubbard, Amelia I.		June 23,	1836.
Haskell, Abby J.	April 23,		1849.
Hill, Lucy C.		June 11,	1840.
Holden, Dana		Feb. 24,	1842.
Hunt, Susan		Dec. 13,	1853.
Hunt, Annie E.	July 1,		1866.

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NAMES.	BAPTISM.	LETTER.	DATE.
Hall, Henry K.	Jan. 1,		1854.
Hall, Elizabeth B.	April 27,		1849.
Hendrich, Susannah		May 30,	1854.
Harned, William, Exp.	Feb. 27,		1866.
Harned, Emma,	April 25,		"
Hapgood, Clara A.	" "		"
Hapgood, C. S.		May 4,	"
Harris, James	July 1,		"
Hubbard, Priscilla		April 27,	1849.
Janvrin, Sarah	M'ch 24,		1842.
Jones, Cecelia		M'ch 17,	"
Jones, Caroline	June 1,		1852.
Jones, Adeline L.	Feb. 5,		1854.
Jones, Mary E.	June 13,		"
Johnson, S. Sophia		Jan.	1854.
Johnson, Dr. Daniel A.	April 13,		1866.
Johnson, Louisa	" "		"
Johnson, Isaac S.	" 25,		"
Johnson, Adelia M.	" "		"
Johnson, Eliza J.	May 27,		"
Jenkins, Katy	" 4,		"
Jewell, Frank B.	June 1,		1858.
Johnson, Jane C.		Nov. 29,	1864.
Kenniston, Susan E.	Sept. 3,		1858.
Kenniston, George B.	" "		"
Knapp, Annie L.	" "		"
Lambert, Henry	April 30,		1840.
Lambert, Mary B.	June 18,		"
Lambert, Ann Maria	" 26,		"
Loring, Joshua		Nov. 18,	"
Loring, Margaret		" "	"
Loring, Robert	April 15,		1866.
Loring, James		M'ch 24,	1842.
Loring, Hannah		" "	"
Loring, J. Francis		May 29,	1866.
Loring, Celinna E.	June 3,		"

NAMES.	BAPTISM.	LETTER.	DATE.
Lent, Vincent D.		May 29,	1855.
Lent, Sarah J.	May 29,		"
Linscott, Daniel C.		April 26,	1856.
Linscott, Anna B.		" "	"
Lawton, H. Rebecca		" 8,	"
Lawton, Wm. H.	April 8,		"
Lawton, George B.	Jan. 1,		1865.
Lawton, Mary	April 13,		1866.
Linscott, Sophia		April 15,	"
Lovett, W. F., Exp.	June 26,		"
Lovett, Mary E.		June 26,	"
Lyons, Mrs. Elizabeth	April 27,		"
Lockwood, Ellen	Feb. 5,		1854.
May, Mary Jane	April 27,		1838.
Merriam, Martha	June 30,		1842.
Merriam, Otis		July 3,	"
Merriam, Harriet		" "	"
Merriam, Otis, Jr.	April 8,		1858.
Merriam, Charles A.	" "		"
Merriam, Emily T.	May 7,		1865.
Merriam, Ezra L., Exp.	April 25,		1866.
Mason, Alanson P., D. D.		May 23,	1853.
Mason, Phoebe R.		Dec. 28,	1859.
Morse, Charlotte		May 2,	1854.
Marshall, Mary Jane		Feb. 26,	1856.
Maies, Clarissa Y.		May 1,	1860.
Maies, Capt. Wm. H.	Feb. 15,		1863.
Mitchell, Millbury S.	April 15,		1866.
Mills, Alice	" 25,		"
Moore, Maria A.	" "		"
Musgrave, D. C.	June 3,		"
McLellan, Lucia F.	Feb. 24,		1842.
McKown, Mary	March 1,		1838.
McKown, Martha	June 2,		1842.
Nottage, Harriet N.	June 30,		1838.
Nottage, James C.		Oct. 16,	1839.
Nottage, Nathaniel,	April 14,		1840.

NAMES.	BAPTISM.	LETTER.	DATE.
Nottage, Jane H.			1841.
Noyes, Henry		March 2,	1852.
Noyes, Rebecca		" "	"
Noyes, Albert	May 1,		1866.
Osgood, Nancy		July 3,	1845.
Osgood, Clarissa C.		Feb. 27,	1866.
Ormsbee, Emma F.	April 27,		"
Oliver, Sarah E.	" 25,		1858.
Palmer, Elizabeth	Oct. 16,		1839.
Pratt, Mary Ann	Oct. 3,		1853.
Pratt, Mary	April 28,		1858.
Pearson, Lauren, Rev.		Oct. 2,	1860.
Pearson, Martha E.		" "	"
Perkins, Harriet		Feb. 27,	1863.
Perkins, George W.	May 7,		1865.
Pratt, Mary E.	June 4,		"
Pierce, Ellen	" "		"
Peabody, Mary P.	March		1854.
Peabody, Isaac N.	April 13,		1866.
Pickford, Henry	" "		"
Pickford, Sarah Ann		July 25,	1852.
Peabody, Frances,	April 25,		1866.
Peabody, Fanny,	" "		"
Pratt, Phoebe L., Exp.	" "		"
Pratt, Charles	" "		"
Pearce, Sophia A.			"
Reed, Emeline		Dec. 31,	1840.
Rigby, William H.	Aug. 1,		1854.
Rigby, Mahalah C.	May 29,		1855.
Reed, Rosetta		M'ch 27,	"
Russell, Martha	April 8,		1858.
Russell, Edward K.	June 1,		"
Russell, B. Jane	" "		"
Ritter, Margaret	March 1,		1859.
Ritter, Jennie	May 27,		1866.
Read, Samuel		Sept. 6,	1864.

NAMES.	BAPTISM.	LETTER.	DATE.
Read, Eliza Ann		Sept. 6,	1864.
Rogers, James F.	April 25,		1866.
Rogers, Annie M.	" "		"
Snow, Zenas		M'ch 16,	1838.
Snow, Temperance			1841.
Snelling, James D. K.		April 19,	1849.
Snelling, Sarah E.	April 23,		1849.
Sinclair, Joshua	May 19,		"
Stanley, John		Feb. 28,	1854.
Snow, George W.			"
Sumner, Ann Jane	June 13,		"
Stebbins, Eliza	Aug. 26,		1856.
Stanley, D. N.	M'ch 16,		1858.
Stanley, Lucy A.	" "		"
Slocum, Samuel D., Dea.		M'ch 16,	"
Slocum, Elizabeth M.		" "	"
Slocum, Mary Louise	May 6,		1866.
Sanderson, Caroline H.		April 28,	"
Stinson, Mary		" "	"
Smith, Jane G.		Feb. 1,	1859.
Strout, Ann M.		May 1,	1860.
Smith, Margaret		Nov. 27,	"
Smith, Ann		" "	"
Sargent, Horace		July 5,	1861.
Sargent, Jane		" "	"
Sargent, T. V.	June 3,		1866.
Snow, Helen A.		Sept. 10,	1861.
Storer, Elizabeth		Sept. 16,	1862.
Storer, Abbie	May 7,		1865.
Spencer, Phoebe		April 28,	1863.
Stanwood, Susan A.		Sept. 6,	1864.
Smith, Wm. E.		May 29,	1866.
Smith, Harriet S.		" "	"
Smith, Eliza	May 20,		"
Smith, Ella	" "		"
Speavin, Lizzie	" "		"
Stone, Hattie	Oct. 7,		"

NAMES.	BAPTISM.	LETTER.	DATE.
Turner, Maria	April 27,		1838.
Town, Maria B.		Sept. 2,	1845.
Tobey, Susan M.		May 29,	1855.
Tower, Elisha		April 1,	1856.
Thompson, Eveline		March 1,	1859,
Turner, Jane,	Oct. 7,		1860.
Turner, Margaret	" 2,		"
Thomas, Mary A.	April 3,		1863.
Taber, Martha B.		June 28,	1864.
Talbot, Susan	May 7,		1865.
Talbot, S. C.		May 29,	1866.
Tewksbury, C. S.		" "	"
Trufant, Charles M.		June 26,	"
Trufant, A. H.		" "	"
Thayer, Caroline E.	June 29,		1858.
Upham, Eliza O.		May 1,	1866.
Upham, Eveline		" 15.	"
Vinton, Julia A.	Aug. 1,		1854.
Watson, Catherine S.		Feb. 27,	1844.
Wilson, George W.		July 3,	1845.
Wilson, Willard W.	April 23,		1849.
Wilson, Winchell W.	" 27,		"
Wilson, Mary E.	" "		"
Wells, Susan G.		April 23,	"
Wade, William		Aug. 10,	1852.
Wade, Irene		" "	"
Wade, Emma	May 1,		1866.
Webb, Mrs.		May 30,	1854.
West, Catharine	April 28,		1858.
Wentworth, Josephus F.	June 29,		1858.
Wentworth, Sarah E.	" "		"
Williams, Emeline P.	Dec. 4,		1859.
Wyman, Harriet S.		Jan. 31,	1860.
Wilson, Robert		M'ch 28,	1865.
Wilson, Mary Ann		" "	"

NAMES.	BAPTISM.	LETTER.	DATE.
Walker, Georgiana	May 20,		1866.
Walker, Eva	" "		"
Walker, Mary K.	Sept. 10,		"
Walker, Susan		Sept. 3,	1858.
Woodley, Lottie	June 3,		1866.
Young, Rebecca	May 2,		1843.

In Memoriam

OF

DECEASED MEMBERS OF THE FIRST BAPTIST CHURCH.

Mary Ann Bryant,
Ann Hanscom,
Daniel Cummings, *Deacon*,
J. L. Eastman,
Mary Ford,
Elizabeth Church,
Rev. Alanson Fish, *Pastor*,
Nathaniel Nottage,
Sophia Hewes,
Lucy C. Snow,
Nancy Wallis,
Rev. William Smith, Jr., *Pastor*,
John Stickney,
Helen Janvrin Sargent,
Mary C. Pratt,
William E. Crane,
Abby McKown,
E. Amelia Fracker,
Philip Peak, Jr.
Sophronia Harris,
Catharine W. Hadaway,
Robert I. Reynolds,
Mary H. Sargent,
Andrew Cunningham,
Hannah Adams,
Lydia Bosson,
Benjamin P. Bosson,
Henry A. Bosson,
Southworth Bryant, *Deacon*,
Jane Horatia Butterfield,
Wellman Burbank,
Susan A. Bartimeus,
Priscilla W. Chase,
Lucy Cummings,
Amanda McCormick,
Ebenezer Currier,
Charlotte P. Chittenden,
Minot Derby,
Sarah A. Dow,
Elizabeth L. Davis,
Asa Gates,
James H. Gibson,
Charles Hill,
Elizabeth Hill,
Sylvester Hunt, *Deacon*,
Sarah B. Harned,
Eunice Hall,
Samuel Haines and wife,
Julia S. Johnson,
Charles Lawton,
Sarah Lawton,
Ellen Lawton,
Leander Miller,
Elizabeth Merriam,
Sarah R. Mason,
Mary E. McLatchey,
Eliza B. Merriam,
Sabina Ormsbee,
Philip Peak,
Mary Peak,
Reuben Pratt,
John G. Pillsbury,
Mary Jane Reynolds,
Charlotte Swett,
Hannah J. Snow,
Harriet Snelling.
Mary H. Sargent,
John W. Smith,
John Watson,
Charlotte Willis,
Hannah Wilson,
Caroline A. Whittier,
Lilla Winslow,
Fanny Gibbs,
Mrs. Sumner,
Capt. J. West,
Hannah Godbold,
Mary Ann Willis,
Elvira Kelty.

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